



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MINUTES OF THE GENESEE ANNUAL CONFERENCE OF THE METHODIST PROTESTANT CHURCH.

The Genesee Annual Conference of the Methodist Protestant Church convened, according to adjournment, the 3d day of Oct. 1832, in Richmond, Ontario Co. N. Y.

The following delegates presented their credentials; and were admitted members of this Conference—Josiah V. V. Hough, Henry Ketchum, Ephraim Turner, Levi L. Totten, George Dur-yea, Lucius B. Church, Michael Schoolmaker, John P. Webb, Isaac J. Forbes, Vincent Compton, Alexander Gilchrist, Marlin Schofield, Samuel Strowger.

The Ministers and preachers are stationed this year as follows, viz:

Batavia and Ogden Circuit—Dr. James Covell, in charge, James Wilder, assistant.

Utica and Lenox Circuit—Zenas Covell, in charge, N. N. Bart, Asa Graham, assistants.

Conhocton Circuit—Elisha Brownson, in charge, Thomas Buck, Seneka Fish, assistants.

Penfield and Rochester Circuit—Robert Andrews, in charge.

Castile Circuit—Sidney Brown in charge.

Conquest Circuit—Joshua Bebee in charge.

Hannibal Circuit—J. B. Goodenough, in charge, J. V. V. Hough, Morris Baldwin, assistants.

Havana Station—To be supplied by President.

Binghampton Station—Wm. Smith in charge.

Richmond Circuit—J. Fister in charge.

Portage Circuit—Supplied by President.

Orrin Miller, President of Conference.

Eden Foster, Conference Steward.

Michael Burdge, Conference Missionary.

The number in Society within the bounds of this Conference, this year, 1200

Number of ministers and preachers, stationed and unstationed, 36

1236

Last year's number of members, 831

Number ministers and preachers, 30

Increase, 375—

There have none died this year, and none withdrawn.

John P. Green having left the connexion in an irregular manner, therefore resolved, that we withdraw the hand of fellowship from him.

Elias B. Dare, left without a station until he makes satisfaction to the Conference.

James Heath, Nathaniel Ames, Henry Lyon, and Jonathan A. Miller, superannuated.

Salmon Brownson, left without a station at his own request.

Hosea Sheffield, Joel Roberts, and Henry Webb, to be employed by the President.

The following are the names of the unstationed ministers and preachers.

Matthew Lewis, Hiram McKee, Moses Lawrence, Justus Bartholemew, Samuel Ross, —

Nicholson, Ebenezer Kelsey, Abraham Pennell, Daniel P. Ketchum.

The following are amongst the resolutions adopted at this Conference.

Resolved, That Bro. Robert Andrews deliver an address at the next session of this Conference, on Infant Church Membership.

Resolved, That all the itinerant ministers of this conference be, and hereby are, appointed agents to establish and promote Sabbath schools, and that they report to the next conference.

Resolved, That we will not receive the ordination of any minister who may propose to unite with this conference, as *valid* unless it has been conferred by the authority of some orthodox church.

Resolved, That the President inform Wm. R. Ellis, that he *cannot* be admitted as a minister of this church except he submit to our ordinary examination.

Resolved, That the members of this Conference exert their influence to extend the patronage of the Mutual Rights and Methodist Protestant.

Resolved, That all the quarterly meeting conferences be advised to establish libraries on their respective circuits, for the use of the church, and ministers and preachers.

Resolved, That our next Conference be held at Clockville, Madison County, N. Y. on the first Wednesday in October, 1833.

Resolved, That a copy of the constitution of the Missionary Society of this conference, together with the names of its officers and managers, be sent to the Mutual Rights and Methodist Protestant for publication.

Constitution, &c.—Art. 1. This society shall be denominated the Home Missionary Society of the Methodist Protestant Church, for the Genesee District.

Art. 2. The objects of this society are, to raise the support of the President, appointed by the Annual Conference of this District, and to aid such missionaries as shall be appointed by this society or the proper authorities of this church, to labor within the bounds of this District.

Art. 3. Any person contributing one dollar annually, shall be a member of this society, and a contribution of ten dollars shall constitute a life member.

Art. 4. The board of officers of this society shall consist of one President, one Vice President, Treasurer, Corresponding Secretary, Recording Secretary, and twelve Managers; to be chosen annually by ballot.

Art. 5. The board of officers, seven of whom shall form a quorum, shall hold stated annual meetings of their board for the purpose of carrying into practical effect the constitutional objects of this meeting. They also shall have power to fill all vacancies that shall occur in said board.

Art. 6. The President of this Society, or in his absence, the Vice President shall preside in all meetings of the board; it also shall be the

duty of the President to call special meetings of the board on application of three members thereof; and of the society, at the request of twelve members; such application or request to be made in writing, stating the reason for calling the same.

Art. 7. The Treasurer shall take charge of the funds of the society, and shall keep in detail a faithful account of all receipts and disbursements, and pay to the order of the President of the society, attested by the Secretary all sums appropriated by the board; he shall also lay before the society at their annual meeting, or if requested by the board, at their special meeting a general report of the state of the treasury.

Art. 8. It shall be the duty of the Recording Secretary to register and regulate all the proceedings of the society, and board of officers, and also the names of patrons with their contributions; and do such other duties connected with his office as the board may deem necessary.

Art. 9. The Corresponding Secretary shall be the organ of all correspondence in the society, under the direction of the board. It shall be his duty to keep a regular file of all communications made to or issuing from the board, and shall submit the same to the board of their regular meeting.

Art. 10. The President of this District, and other Missionaries travelling within its bounds, shall report to the Secretary quarterly, the condition and prospects of new stations and circuits, with other matters of general interest; and they shall whenever practicable (with the assistance of the ministers or preachers in each station or circuit,) organize auxiliary societies, and take up collections to aid the funds of this institution. Such auxiliary societies shall have the privilege of making by-laws for the government of their respective societies, in consonance with this constitution.

Art. 11. The station or circuit societies which may be formed, auxiliary to this society, shall have the right to send one minister, and one lay delegate to represent them in the annual meeting of this society, who shall be entitled to all the privileges of said meeting.

Art. 12. It shall be the duty of the station and circuit auxiliaries to transmit quarterly, to the Treasurer of the society, such funds as they may have received for the promotion of the objects of this society.

Art. 13. This constitution may be altered or amended at an annual meeting of the society, or at a special meeting call for that purpose, with the consent of *two thirds* of the members present at such meeting.

Officers of Missionary Society.

Michael Burdge, President.

Dr. James Covell, Vice President.

Major Eden Foster, Recording Secretary.

Josiah V. V. Hough, Corresponding Sec'y.

Abraham Pennell, Treasurer.

Managers—Zenas Covell, N. N. Bart, Isaac Fister, Orrin Miller, S. Brownson, R. Andrews.

Laymen—Sidney S. Brown, Henry Ketchum, Michael Schoolmaker, Samuel Agard, Ephraim Turner, Samuel Strowger.

N. B. The Conference having voted that I should "prepare extracts from the minutes for publication in the Mutual Rights and Methodist Protestant," an apology is due to my brethren for their appearing at this late date. The one I have to offer, which I think will be satisfactory, is, I was taken *suddenly ill* soon after conference arose, with the typhus fever, from which I did not sufficiently recover to be able to sit and write until the present time. Thanks to the good Being I am once more restored to enter upon the pleasing work of calling poor sinners to flee the wrath to come.

ZENAS COVEL.

For the Methodist Protestant.

NEW YORK.

New York City, December 10, 1832.

Dear Brother,—I hasten to inform you, and through you our friends at a distance, that on Saturday evening our friends adopted a Constitution, and chose a board of nine. Their title is, "*The Education Association of New York.*" The constitution, I presume, will be sent on for publication, so soon as the board shall have met and organized itself; but their communication may not arrive in time for this week's paper.

The delays in their contemplated plan occasioned by the cholera, and other incidental causes, may, perhaps work for good. It is the best way, perhaps, to begin in this kind of operation, by forming a nucleus, and let the increase be by aggregation. Time and reflection have made us feel our poverty and want of skill. The opinion now, I believe, pretty generally prevails among us, that even upon the Manual labour plan, we can make a beginning to more advantage in the city than in the country. The wages of farm labourers, it is well known, are the lowest. Now persons who have trades can get work, or vend their work more readily in the city than in the country. And persons who have not trades can soon become qualified to become ushers in schools, at wages equal to farming hands. But by beginning in this city at this time, if we cannot remove the mountain difficulty, the want of capital, we can get round it, which, perhaps, will be as well. Here, we have house-room; here, a teacher can work for the church, for the time being; and here we can furnish a school-room, and have access to books of reference for about \$100, which the Association and its friends raise by subscription—here, too, we can begin in the smallest way, with one, two, or three; but the success of an attempt on a farming plan, would require numbers, as well as capital in the very outset.

I am pleased to have it in my power to say, that the attention which has been given to my lectures, so far has exceeded my most sanguine expectation. We have gained some important information by experience. We now know, what we were slow of heart to believe, that preachers who may pass muster, in the old fellowship may be refused a hearing in our name. But this might have been foreseen. Many a preacher in every established denomination is received in the name of his brethren, that would not be heard at all in his name. It is reduced to a demonstration, that we must have the means of forming preachers to our condition, as a new people, or our cause will be liable to jeopardy in every change. I say in every change, for I

speaking with an eye to itinerancy, and after the manner of an itinerant. Our Annual Conference cannot give what they have not yet gotten, the confidence of the public. This confidence remains in a great extent to be earned, and it will, under the most favorable circumstances, be a work of time to earn it. It is plain to my mind, that we ought to send out men, whom we have made capable of procuring reputation and confidence for the body, and not to depend upon any assumed reputation of the body. The usefulness of uninstructed men in the Methodist Episcopal Church I dispute not. They go not to warfare at their own charges; the banner under which they fight is a signal of victory. But when our undrilled recruits go forth into the field their flag is as strange, as unknown, as themselves. The public may say, Bishops we know, and Methodists we know; but who are ye? May I not hope, that no Methodist Protestant Herod will seek this young child to slay it?

Yours, &c. NICHOLAS SNETHEN.

For the Methodist Protestant.

Albany, Dec. 3, 1832.

Mr. Editor,—Our members gradually increase in this region, and a growing stability in our societies is evident.

Four years have not yet elapsed, since I came into the state of New York. There was not, at that time, a single member of what is now denominated, the Methodist Protestant Church; in the state, nor had a sermon been preached then by any minister of that church. Now, there are two Annual Conferences, in the state, each of which, have a number of Circuits, and those circuits are generally supplied with efficient itinerant preachers. A goodly number of excellent churches have been built, and a number more are in progress; and these Conferences number several thousand members, the most of whom, we have reason to believe, are endeavouring to make their "calling and election sure." That these happy results have been realized at the expense of much personal labour, and no small share of persecution, and other kinds of suffering, no individual spectator will doubt for a moment.

When I commenced as a travelling preacher, the probability of obtaining food and raiment sufficient for health and comfort, was very doubtful. But I adore the God of my life and of my salvation, that I have been supplied. Occasionally, it is true, my fare has been ordinary, and my clothing far from that of purple and fine linen, yet I have never been truly in want. The Great Head of the church has taken care of me whilst endeavouring to labour in His vineyard. So excellent do I esteem the cause of piety and religious liberty, that if it be needful, I feel as though I would cheerfully labour for its success, and suffer far more than I have endured—in view of the establishment of an equitably representative Methodist church. The opposition and persecution of nearly four years, (and I have had my personal share,) so far from inducing regret, that I ever embarked in the interest of our infant Zion, have only had the effect to cause me to cling with unshaking tenacity, to the ark of our ecclesiastical liberty—and this attachment has been renewedly strengthened from the numerous instances of the Divine blessing, and favour which I have seen manifested in our congregations, and in our social occasions for the worship of the Most High; and above all, what I have felt and enjoyed of the divine favor, both in public and private.

Yours truly, THOS. K. WITSIL.

For the Methodist Protestant

PENNSYLVANIA.

Burlington Circuit, Dec. 5, 1832.

Dear Brother,—I embrace this opportunity of declaring to the friends of religious liberty, through the medium of your useful paper, what God is doing for us in this Circuit.

Since Conference we have received into our church ninety, making an increase since my last of fifty—the most of whom are young converts. There have been several accessions from the Methodist Episcopal Church; among the number is a minister of high standing who united with us at our last quarterly meeting. Our prospects still continue bright. The President of our Conference, Bro. Hutchinson, has been with us at all our quarterly meetings thus far; and his labours with us have done our cause much good. May the Lord bless him with long life and good health, and glory in heaven, when he shall have done with labours on earth! Every effort is made by the ministers of the M. E. Church to lower us, but their efforts prove abortive. Episcopacy in my opinion is sinking fast in this section, although the preachers use unlawful means to support it.

Our people are lovingly united, and the public are decidedly in our favor. There is a meeting house in this place, built on the Episcopal plan. A few weeks since, some of the members of the M. E. Church invited me to preach in the church, to which I agreed. The appointment was given out; but their masters interfered, and the door was shut against me. This act roused the people to inquiry—for they always thought it was a free house. Several of our members had paid considerable towards the erection of the house, and the decision of the court at Pittsburg gave them energy. They therefore made their demand, declaring if they would not open the door, the court in this place would have to decide the matter. Last evening I was informed that we might occupy the house. And an appointment has been made for me to preach in the house on Friday evening—by the permission of Providence I intend being there. It is not friendship, but fear, compels them to do right. That the good Lord may give us still larger measures of his grace, with suitable disposition for its improvement, is the prayer of yours,

ANTHONY McREYNOLDS.

For the Methodist Protestant.

NORTH CAROLINA.

Rock Creek, Orange county, Nov. 1832.

Dear Brother,—In accordance with my promise, contained in the 42d number of the present volume of the Methodist Protestant, I now proceed to resume my history of the camp-meetings, held on this (Guildford) circuit this season. Our sixth commenced at Shiloh meeting house, in Randolph county, on Friday the 12th October, and concluded on the following Wednesday. This meeting commenced under circumstances somewhat unfavorable; for during the first two or three days there was an almost incessant rain, the consequence of which was, that many, who had expected to attend were kept at home through the inclemency of the weather. However, as the neighbourhood had been blessed with a glorious revival, ordinary difficulties would not prevent the attendance of a tolerable congregation. The meeting grew more and more interesting as it progressed, and it is believed, something like thirty souls were made the happy partakers of pardoning mercy.

In this place a few years ago the Episcopal Methodists had a church, but their itinerant preacher obstinately abandoned the place, simply because (as I am informed) the good people of the neighbourhood who had built the house, and had wisely retained the right of property would not exclude from their pulpit our worthy brother —, who, a short time previously, had abandoned the old ship—and to save his life had entered the new one, known by some, by the name of "Equal Rights." In this place, we now have a church consisting of about eighty members.

Our seventh and last camp-meeting for the present season, was held at Reuben-hill, and included the 4th Sabbath in October. In this place a camp-meeting had never been before. The weather was disagreeably cool, the congregation, generally, was not very large—nor were there very many converts. Nevertheless, we believe much good will result from the meeting. The labours of the pulpit were of extraordinary character, the congregation attentive, and a great number seemed powerfully impressed with eternal truths. Upon the whole, when we view the dealings of God with us this season, we cannot fail to find great cause of gratitude to Him for the gracious influence he has abundantly shed forth upon our circuit generally. At the time of our last Annual Conference, (held in Raleigh, last spring,) we numbered on this circuit about 300, and now we number about 750, and our present attitude is onward. Our God should be praised in all the churches.

ALEX. ALLBRIGHT.

ECCLESIASTICAL.

For the Methodist Protestant.

"OUR CHURCH."

Is "our church" a party? For what purposes is it a party? That it may be built upon the foundation of our Lord Jesus Christ, and his apostles? If so founded, its members are at peace among themselves, extending the right hand of fellowship to all who love the Lord in sincerity; judging of them by their fruits; by no other rule; not deceived by mere professions. Why then should we consider "our church" a party, which means, that we are of ourselves, and by ourselves, and for ourselves, exclusively; whereas, we profess to love others as we love ourselves. Do parties so? Our church is not a party.

We will try "our church" by the rules of judging in 1 Cor. 13 chap. No matter what are our pretensions.—"Though we speak with the tongues of men and of angels, and have not charity, we have become as sounding brass or a tinkling cymbal." We need not mention the gift of prophesying—the understanding of mysteries—the possession of all knowledge, in the enjoyment of which we think we excel all other churches—and our faith, or at least the faith of our Founder and predecessors, which removed so many mountains. Has our church charity; if not, our church is nothing. But our church is great in numbers, influence, and usefulness, therefore it has charity. No one denies that charity is evinced by thousands of our members.

Let us proceed, not to condemn "our church," but to entreat it. "Charity suffereth long, and is kind." "But hatred stirreth up strifes." One endures, the other is active in the use of its means—kindness is the fruit in one, and strife, in the other. Which sort of fruit beareth our church, as such; not individuals of the church, but the church in itself, in its authoritative acts? Is this church compassionate, long-suffering,

kind to hear and consider grievances; kind in removing just causes of complaint, as soon as convinced of them; or, if not convinced, leaving free the use of all means of conviction?—What though our ministers have, and some do now, suffer, in kindly carrying the gospel all abroad, are they as celebrated for open-hearted charity to other churches, as for their successful labors in adding to our own? Do they expect others to suffer long and be kind to their infirmities, and do they the same to others? To separatists from "our church?" Yea, surely, to them our church extendeth her charity, seeing they hold, and teach, and practice, all of our scripture doctrines. These are bone of our bone, and flesh of our flesh. No effort is needed to love our brethren. The world loveth its own, and hateth both us and our separated friends.—Those who are hated for Christ's sake should love each other.

"Charity envieth not." Give "our church" the evidences of faith and works, of gifts and grace, which we adduce in our own favor, and so far from envying the possessors of them, we will rejoice with them, and take them to our hearts as beloved brethren. We joy in their increase, we pray day and night for their establishment. Say not this is irony—it is prescribed duty. If we did not so, would not infidels justly point in scowling scornfulness, and truly say, see how these Christians hate one another!

"Charity vaunteth not itself, is not puffed up." "Our church" vaunteth not because of its existence, for it was raised up, and is continued, that it might spread scripture holiness throughout the earth; therefore, if it be faithful and increase exceedingly, this increase is not of those who plant, nor of those who water, but of the Lord. *Vaunting*, is, therefore excluded. Nor does it vaunt of its government; for this government has, undeniably has, separated many excellent persons from our church, who had by the gospel doctrines been brought into it; and, most certainly, this government will separate many others, if it be not reformed. For this cause alone, if there were no other forbidden causes, we should not vaunt because of our great numbers, and the few in any other church. As we have no grounds for vaunting, so we have none on which we should be puffed up.

"Doth not behave itself unseemly."—Our church authorities conducting themselves in a becoming manner to its ministers, (not of the itinerancy) conceding to them, and to our membership, their christian rights; not lording—overruling) the Lord's heritage: conducting itself in a seemly manner to other churches, and even to separatists from "our church." Wherefore should we not so do—bringing our prayers to the aid of our hopes in favor of all men, and more especially of those of the household of faith.—"Our church" "seeketh not her own"—not her own increase and aggrandisement at the expense of other churches; nor seeketh to destroy the peace of others who have left our church for any cause—"not easily provoked" to injure any one—and never provoked; so as to destroy, as far as possible, the reputation of any ministers, whether of *our church* formerly, or never of it. "Thinketh no evil;" where no evil is—it not being an evil to separate from our church, when a person can no longer continue with a good conscience to uphold it in its doctrines of the power of excommunication for dissent from its form of polity, and honest endeavors to induce radical changes in these important respects. "Rejoiceth not in iniquity"—for this would be an iniquitous rejoicing; making the iniquities of others

our own. Do any profess to hold gospel principles, and to be governed by them, and at the same time cause reproach to themselves, and to their brethren? Charity rejoiceth not, but weepeth at such a spectacle.

Doth not "our church" rejoice in the truth of the faith and works of others? How does our church give evidences of this joy? By gladly acknowledging its cause? Yea, our church "bearth all things"—if any deem their duty to be, to secede from us, we again say, we dare not—do not, cast out their names as evil; but "hope all things" for them; having good reasons for our hopes; doing all we can to help them, that our prayers and hopes be not disappointed. Our church "endureth all things," especially the neighborhood of new churches; reciprocating sincerely in attendance and aid at religious meetings, both public and private. It is easy to endure for the sake of those for whom we hope all things.

May we then be so bold as reverently to use the apostle's language, and exhort christian readers to go forward in exemplifying that charity which never faileth; without it, no church ruler, no one, is of any essential value to the church.

SOSTHENES.

For the Methodist Protestant.

METHODISTS WITHOUT METHOD.

Mr. Editor,—It has been well said, "order is heaven's first law." A similar sentiment is found in St. Paul's writings, "God is not the author of confusion, but of peace," and in view of this he commands "Let all things be done decently and in order." It must appear evident to every reflecting, serious mind, that on no occasion, in no place, under no circumstances are we so imperiously called upon to observe and carry out this sentiment of inspiration, than when we have convened in the house of God, for purposes of religious worship,—not to transact the temporal affairs of the church. And yet sir, is it not a melancholy and painful truth, that in every thing else beneath the sun, professors of Christianity feel themselves bound to conform to some rules of order and decorum; while, in reference to the *time* and *manner* of public worship, they seem to be perfectly indifferent.

These remarks, Sir, we intend to apply particularly to the two religious communities known by the name of the Methodist Episcopal, and Methodist Protestant Churches. But, why mention the former community? Because we think it will be made appear in its proper place, that the government and usages of that church is well adapted to such a state of things—and it is only because our people have been so long and faithfully drilled under such a miserable system, that we find a difficulty to correct present abuses. It must be apparent to the most casual observer, that in these two branches of the Christian church, there is a want of proper attention to *order* in their manner of conducting religious worship. Among them, there appears to be no fixed, or settled rules, or principles upon this point. It is time to look this subject full in the face, and meet it promptly, and efficiently. That circumstances call for some animadversion, none will deny who are in the habit of visiting Methodist churches, and who are acquainted with the manner other religious assemblies conduct their public exercises. We shall notice a few prominent facts in relation to this matter. And where, Sir, shall we begin? It seems an Herculean task. We will, however, make the effort to enumerate and ex-

hibit to your view a few of these irregularities, hoping they will be corrected by the proper authorities, and by proper means.

We will walk to the door of these churches, both of the old and new methodists. What do we see? Persons of all sorts, and sizes standing about the doors, and pavement in little clusters, talking, laughing, and sometimes *smoking cigars*—and so extremely annoying are they to the ladies, that sometimes, it is with difficulty, they can muster fortitude enough to force their way through these gatherings to the church door. Now, Sir, either gentleman should remain at home until the hour for worship arrives—or quietly seat themselves in the house of God—above all things members of the church ought not to be found countenancing and encouraging by their presence, such gatherings about the church. Another practice is very much in use among us—the congregation has gathered—the servant of God has ascended the sacred desk to announce the truth of God, some disorderly individual will open the door—peep in, and then retire,—nay, sometimes they have taken their seats in a very conspicuous part of the house, and presently will rise up abruptly and rudely retiring, to the no small mortification and annoyance, both of the minister and congregation. Now Sir, these things ought not to be—particularly, when we consider, that your plan of appointments for preaching are printed, and can be obtained, either at the office of the Book Agent, or Superintendent, and that without price. Let these persons then avail themselves of the advantages growing out of a plan of appointments—they can, in this way, always see who is to preach and can prevent disappointments—and of course, they will not then be found interrupting the congregation.

We shall now notice another point of special interest. If there be any thing in this world calculated to move the soul, and inspire it with devotional feelings—it is that of *singing*. This has always formed an important part of religious exercise. It is specially commanded in the word of God—and has been profitable to the church when properly conducted. We repeat, Sir, the remark, that this part of divine worship is of vital importance, and it should be performed with order and harmony at all times. And yet, Sir, how often do we see and hear some officious individual, without regard to time or order raise the tunes, at the very time, those selected to lead this part of the exercise are present,—and at other times, raise their voices so high—sing so loud, so fast, so slow, and we may add miserably discordant, that the choir is thrown into confusion, the congregation mortified, and the effect felt throughout the whole of the subsequent exercise. These things ought not to be. The choir ought to be considered as the authorized leaders of sacred music, and the congregation should follow them carefully, or else some other means should be resorted to on the part of the church, to preserve uniformity in our singing. For our own part, we think that a choir composed of those who understand how to conduct this interesting part of the worship of God, ought to receive encouragement from the church, and never should be interrupted. At the same time, they should sing such tunes as the members of the church and congregation can follow. When this obtains we shall have solemnity and regularity among us. And while upon this point permit a few suggestions. And, first in relation to the position of the congregation during singing—you will agree that it ought to be *uniform*—either all should sit, or all

should stand,—not a part to stand, and a part to sit. And if all stand they should either stand with their faces towards the pulpit, or else all should turn their back upon the ministers. Now Sir, how would it look for the minister to read the hymn, standing with his back to the congregation; surely he has as much right to do so, as the congregation. Suppose an heathen were to come into our congregation accidentally—he has never been in a Christians temple before—but he has read and heard, that, in that temple and among these Christians, “all things are done decently and in order;” well Sir, he steps in, he takes his seat—presently the minister rises—reads the hymn,—afterwards the singing commences. He looks and observes, that a few here and there are standing indiscriminately through the house—while the rest are sitting.—He sees one here and there with a book following the choir—others with no books—some looking at the preacher, and others at the choir. Some singing loud, and others slow—now Sir, think you such a one would “fall down on his face, and worship God, and report that God is in such worship of a truth?” More anon.

Baltimore, December.

W.

For the Methodist Protestant.

EXPOSTULATION.

To Methodist Episcopal Preachers and Members.

Brethren and Sisters,—Who are Methodist Protestants? Are they not your brethren and Sisters generally? Were not the most of them formerly preachers or members of highly acceptable character and piety? Why should one of you look with indifference upon one of these? Have they not labored with you by day and by night, as true yoke-fellows in christian effort to preach to and pray for the conviction of sinners, the conversion of mourners, and the sanctification of believers? Have they not demonstrated by their lives and godly conversation that they were born from above, and that with many of you they are seeking another and a better—even a heavenly country? You admit all this, and yet because a few preachers, or life trustees, or a few class leaders, who appear to think more of their office than the command of the Lord Jesus Christ, “*love one another*,” you have dared, some of you, to cultivate a hatred to your brethren and sisters, because, and only because, the persons aforesaid have told you to treat them with neglect and contempt!

What will the Lord Jesus say to you in the great day of judgment? Have you not refused the hospitalities of your houses to some “of these little ones,” and will He not say to many of you “inasmuch as you have not done acts of kindness to these you have not done it unto Me?” Will He not say to some Methodist Episcopal preachers and members, “Depart from me,” I know you not?

Think of the tempers you indulge concerning these—of the conduct you manifest towards them—then lay your hand on your heart and look to heaven—and what will be the result? Will not confusion cover your face, and terror fill your soul, when you think over what you have felt and what you have done against your brethren and sisters in Christ? As sure as God lives some of you must think and act very differently to these your brethren and sisters, or your punishment shall not linger. We speak of your conduct to those whose piety you have never questioned, until some malevolent spirit has told you a lie, as gross as that which the serpent told our mother Eve—he told her to eat, that she

should “not die.” They tell you that you cannot be a good man or good woman unless you hate your Methodist Protestant brethren and sisters.

We now tell you most lovingly, but promptly, that if you hate your brother, you are a murderer. It is a Divine saying—Do you believe the record of God on this matter? What! hate a brother or a sister in Christ! and for what? Why because they prefer that the church should be represented in its law-making department! because they conscientiously believe that the Lord Jesus never intended that the preachers alone should make, judge and execute all the laws of the church, to the exclusion of every member thereof! For God’s sake, stop! Think of the immense peril of your conduct. Be determined at once to love all whom the Lord loves.

STEPHEN.

For the Methodist Protestants.

ON OBEDIENCE TO JUST GOVERNMENT.

The late Methodist Protestant Convention, first agreed upon certain Elementary Principles; from these they deduced their Constitution and Discipline. Whence did they derive their Elementary Principles? From the New Testament Scriptures. *Compare*. Take these principles to the Scriptures. Let the full light shine upon them. Do not place them in the dark shades of antiquity; collate them not with the far-fetched interpretations of the reverend clergy; nor opinions of European commentators; nor exclusive pretensions of men of our own country. We appeal to the New Covenant Scriptures. By these our principles ought to be tried; accepted, honored, obeyed, or rejected, by every minister and member of our church.

If our first principles are truly in agreement with the *one authority*, is our Constitution, and is our Discipline, consonant with these principles? We dare assert this agreement to be as perfect as the circumstances and the time of the framers could make it, every provision being left open for improvement. Suppose the members of a church had *absolutely perfect* rulers, obedience only could ensure their intended benefits.

Ignorance is sometimes the only cause of disobedience to just government—sincerity will not long tolerate this cause—the nature and value of church associations, and the consequences of christian concord, all walking by the same rule, all minding the same thing, will soon be understood, realized, and made known to all, to the present, and eternal advantage of all who are sincere.

“Build we each the other up;
Pray we for our faith’s increase;
Solid comfort, settled hope,
Constant joy, and lasting peace.”

But when personal offences, or unholy ambition are the causes of dissatisfaction, shall we judge our brother, or set at naught our brother, if he is plainly informed that he is deceiving himself, and will not long deceive others? A spirit of contention and its perils, are not the infirmities of the brethren, which the church is commanded to forgive, and bear with, in its members. “Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:” Say not these are infirmities to be borne. “And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” These are the men of peace. Give them a church government at one with the gos-

pel, and their obedience to the gospel will keep them at one with the rules of the church. They obey the Apostle. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." How could a church so speak, avoid divisions, be perfectly joined in the same mind and in the same judgment, under the control of an unequal government? We see, then, the importance of an equal polity; upon no other, can the name of our Lord Jesus Christ be called! Such a church government we have.—What lack we yet? Understanding, or obedience? The true answer will be found in our endeavoring, or not, to keep the unity of the spirit in the bonds of peace. If any obey not, let them plead ignorance of their duty. It is due to the public, to christians of all denominations, and especially to our infant Zion, that this honest confession of ignorance should be made by all Protestant Methodists who do not obey their own equal rules! The cause of dissension will then be known; no one can wonder at the consequences, however disastrous they may be to all concerned—the true history may be given.

But who will blame their ignorancel Alas! who, or what shall we blame? The invisible enemy? He is in every divided church; there he exults and triumphs. There our Lord is again crucified in the house of his professed friends. What is the duty of such a church? To "confess their faults one to another, and to pray that they may be healed"—for healed they must be, or perish.

There cannot be obedience to our holy religion, where there is disobedience to church rules founded upon christian principles. Has our church all the necessary means of self-preservation in itself? Or needs its further disciplinary security? The following has been proposed as remedies against schism: "1. Be disposed to support your brethren by all the friendly attentions in your power, speaking justly of their preaching and character. Never withhold these proofs of your brotherly love, unless they depart from the doctrine or spirit of the gospel. 2. Discountenance the silly reports you may hear, to the injury of any of your brethren. Oppose backbiting and slander to the utmost. 3. Whenever any brother is sinking in the esteem of his flock through their caprice, perverseness or antinomianism, endeavor to hold up his heart and his hands in the work. 4. Never espouse the part of the factious schismatics, till you have heard your brother's account of their conduct. 5. Detest the thought of wounding a brother's feelings through the contemptible influence of a party spirit; for through this abominable principle, schisms are sure to be multiplied. 6. Let them check the forward, humble the proud, and warn the unruly; and many a schismatic distemper will receive timely cure. 7. Above all, persuade men to come under obedience to the gospel of our Lord and Saviour Jesus Christ." Then all will be well.

SOSTHENES.

For the Methodist Protestant.

RELIGIOUS.

How shall we close this year most acceptably to God? We reply by every one of our fellowship, uniting in humbling himself and herself before God—and offering our thanksgiving to His holy name, for His manifold blessings to us as individuals, and as a church. Let us bring

our wives and our children, our friends and our servants along with us, to the throne of Divine Grace, and get them to unite with us in calling upon the Most High for a blessing. Let the incense of prayer and praise rise renewedly from our family, social and public altars. Let us pray the Great Head of the church to recommit our preachers by the baptism of fire and the Holy Ghost. Our ministers will not be injured but much benefitted by their own fervent prayer and faith, and that of the church, and the members will most cheerfully acknowledge, that they need more personal piety—more zeal—more love for souls. Let not the church, however, forget that it is her solemn and imperative duty to know, to mark, and to dispose of those who will walk disorderly among us. There must be no Achans permitted to remain in our camp. If we do suffer sin in our church, we must expect the blasting and mildew upon us. Let us find out any accursed, because forbidden thing, and send it without our camp, if we cannot destroy it within it. Human effort—much prayer—great labour or sacrifice will not bring a signal and a lasting blessing, where any sin is covered—Christ can have no fellowship with Belial.

JOSEPH.

For the Methodist Protestant.

FORBEARANCE AND KINDNESS.

"All that is great and good in the universe is on the side of clemency. If we look into the history of mankind, we shall find that in every age, those who have been respected as worthy, have been distinguished for this virtue. Revenge dwells in little minds: A noble and magnanimous spirit is superior to it. Collected within itself, it stands unmoved by the impotent assaults of our enemies; and with generous pity, rather than with anger, looks down on their unworthy conduct. It has been truly said, that the greatest man on earth can no sooner commit an injury, than a good man can make himself greater by forgiving it.

Anger and revenge are uneasy passions;—"hence," says Seed, "it appears that the command of *loving our enemies*, which has been thought a *hard saying*, and impossible to be fulfilled, is really no more, when resolved into its first principles, than bidding us to be at peace with ourselves, which we cannot be, so long as we continue at enmity with others." S.

CHRISTIAN ATTAINMENTS.

The real Christian does not wish to stop short in his attainments; he never thinks he has gone far enough in religion; he still desires to make greater progress in holiness than he has ever made before. In this we have also the example of Paul; "Not as though I had already attained, or were already perfect; but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before," &c. But, on the contrary, the self-deceiver thinks he has gone far enough in religion. Nay, he scarcely imagines that he can make any advancement, for he counts himself to have apprehended. A great part of his exercise consists in contemplating and admiring the attainments which, according to his apprehension, he has already made; so, instead of worshipping God, he worships the creature of his own imagination. Instead of considering how far he is behind, he rather inclines to solace himself with his advancement before many around him, and to rest here. This is exemplified in the prayer of the Pharisee, "Lord, I thank thee, that I am not as other men."



BALTIMORE:

FRIDAY, DECEMBER 21, 1832.

We request special attention to Brother Snethen's letter in this number, in reference to the subject of the "New York Education Society." We will insert the Constitution with pleasure, as early as received. The plan appears simple, easy of successful application and fraught with the promise of great utility to our church. We hope that there will be many to foster, and none to 'seek the life' of the Institution.

We would feel obliged to the Presidents of Annual Conferences if they would sign their communications as such, as it is sometimes forgotten by us. We should also be glad if the ministers and preachers having charge, or assistants in Circuits and Stations would state their relation whether Superintendants or Assistants. Although it may not be considered important by them, yet it is necessary to the information of our readers generally, who wish to know the particular Conference and the relation of the writer to the Conference.

One of our highly esteemed ministers is desirous of ascertaining the sentiments of some of our friends and brethren on the subject of rebaptism—in other words, whether our preachers according to our Constitution and Discipline can baptize by immersion a subject who has been previously baptized by pouring or sprinkling. We have thought it better to state the matter in this form than to publish that part of the brother's article on this subject.

Our motives on this course are such as will excuse us with the worthy author—when explained to him.

To our intelligent Methodist Episcopal brethren and sisters we would say, what detains you from embarking with us in the cause of your own rights and that of your own privileges?—What strange infatuation has seized upon you that you should resist the evidence which is furnished before your eyes, that you are the servants of those you never saw, who exercise the prerogative of legislating laws to bind you and your posterity in ecclesiastical bondage forever. How is it that you can resist your brethren who have laboured and suffered for you as well as for yourselves—but whose labours and sufferings have been instrumental in procuring for you a liberty loving church and people—a church and people who hold the truth as it is in your Divine Saviour in righteousness—not in unrighteously depriving you of your rights. For your own

sake we entreat you to ponder this matter in your hearts—above all, for the sake of posterity awake to this subject.

For the Methodist Protestant.

New York & Lower Canada Annual Conference.

The next Annual Conference of the Methodist Protestant Church for the District of New York and Lower Canada, will meet, by Divine permission, at or near the church in the town of Parishville, St. Lawrence County, New York, on the first Thursday in February next, at nine o'clock in the morning.

NATHANIEL GAGE.

MISCELLANY.

UNITY OF THE CHURCH.

A feature of the church is, that its members are united by a bond of hallowed fellowship.—This is clearly taught in those figures used to represent the church; such as a building, all the parts of which are closely connected and dependent on one another; or the human body, between whose members there is constant sympathy. "As the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ. The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ and members in particular." Whatever fellowship therefore can arise from the closest union, from mutual dependence, from common interest, such will exist between the members of the church. There will be the fellowship of ardent affection toward one another, of tender concern in the interests of one another, and of united exertion in the advancement of a common cause. Forbearance, charity, generosity, liberality, and all their kindred graces will naturally characterize such a society. These are the fruits of unity, nor does any appearance of it deserve the name where those fruits are not found. Hence those tender and overcoming appeals of the apostles to the early churches, enforcing the necessity of unity with all its hallowed influences. To the Corinthians, Paul says, "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." To the Philippians he says, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."—And how dear to Christ was the unity and fellowship of his church! "I pray for them that they may all be as one, as thou Father art in me, and I thee, that they also may be one in us."

Strong, however, and deeply affecting as this language is, we have lived to see a day when the avowed absence of unity is contended for as one mark of the church. Men, holding almost no doctrines in common, it is maintained, should yet dwell together in the fellowship of the Christian church. There may indeed be fellowship between such, but it is the fellowship of indifference, in which they agree to maintain no doctrine; the fellowship of neglect, in which they agree to do nothing for furthering the cause of Christ, the fellowship of spiritual death! Only

think of a body of men, holding out to the world the appearance of a Christian church, professedly united by the belief of the truth, and yet unable to agree in any common address on any Christian doctrine. It is such an absurdity as could have existed only, either in the utmost ignorance of the Scriptures, or in an utter disregard of their authority. The real members of the church are united to one Head, and therefore animated by one Spirit; they love the same Father, and therefore are bound to one another as brethren; they acknowledge the same Master, and therefore are subject to the same authority; they pursue the same objects, and therefore are engaged in the same service. It does not destroy this unity and fellowship, that the members of the church should bear different names in the world, or that their arguments for the purposes of worship should be somewhat different. Neither will it secure them that all should bear the same name and wear the same external garb.—It is desirable that even this should be the case, but not so desirable as that, though there may be differences in forms, there should be unity of spirit. Difference in forms will not prevent the fellowship of true Christians, nor will similarity of forms produce it. Where there is union of heart there will be communion of spirit.—Where there is unity there will be fellowship. Perhaps this is one of the most interesting effects of the reception of the truth. Bring together four converts to Christ, from the utmost extremities of the north, south, east, and west. Let their manners, education, and habits be the most dissimilar and contrary. Suppose them different in every thing but one, the love of Christ. Yet place them at one table, and give them a common language, and they will understand one another, love one another, enter into all the fellowship of brethren, rejoice in the same joys, and sympathize in the same sorrows. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism: one God and Father of all, who is above all, and through all, and in you all."

It is pleasing to find that the blessed doctrine of the church's unity has been latterly distinctly recognized and strongly advocated by this church. At the same time it is to be feared we have not yet advanced much beyond the recognition of the doctrine. The measures by which it shall be carried out into practice are yet to be taken. Nor should it be supposed that the only object is to secure the unity of the *Ministers* of the church—it is the unity and fellowship of all its members we should seek. Every minister, in his own place should attempt a revival of Christian fellowship among the members of his church. To this, unity of faith will be essential, and that being ascertained, he should address himself to the use of every means whereby fellowship may be promoted. He should see that, so far as is practicable, the members of his church be made acquainted with one another—able to recognize one another as brethren. He should labour to bring them to an interest in one another—knowing and caring for each other both in their temporal and spiritual concerns. He should teach them to keep a watchful eye over each other—administering mutual counsel and encouragement. He should induce them to unite in companies for prayer—praying with and for one another. And he should encourage them to labour together in good works—not merely towards one another, but towards the distressed, and necessitous, and ignorant around them. We are thankful to Almighty God for the happy revival which, in some respects has taken place in

the church; but we submit whether in the matter of fellowship, there is not yet a great deficiency; and we entreat to that subject the serious and prayerful attention of the brethren. MORGAN.

MISSIONARY CHARACTER OF THE CHURCH.

A feature of the church to be considered, is, that it recommends the cause of God and of truth to the world, and labours to promote it. Its first concern, no doubt, is the edification of its own members. Any thing interfering with that cannot be a duty, but, on the contrary, must be avoided. But a concern for others is not only a duty required of the church, but the faithful discharge of it ministers to its own edification. It is placed in the world as a missionary establishment, required to look narrowly into the purity and advancement of its own members, but, at the same time, to consider the world as its charge and to labour for its evangelization. "The field is the world."

This missionary spirit was a distinguishing feature of the primitive churches. They received a command, "go ye into all the world, and preach the Gospel to every creature," which they understood literally and obeyed vigorously. In their assemblies for worship, the conversion of the world was a prominent feature in their prayers; and their sincerity was evinced by wise and vigorous measures for carrying the object of their supplications into effect. When at any time they seemed to relax, God stirred them up in his providence and suffered them not to sleep on their post. It was probably because the apostles were abiding too long at Jerusalem, satisfied with their amazing success there, that God allowed the persecution to be raised, in which Stephen was martyred, by which the apostles were driven from Jerusalem, and forced to go out through the land, every where, preaching the word.

As long as the missionary spirit lasted in the church, the Christian spirit was cherished by it. They who watered others were themselves watered. While there was zeal and exertion for extending the Gospel abroad, there was peace and purity at home. Not merely did this result from the blessing of God, but it is easy to show how the zealous labour of the church for extending the truth is, more than any thing beside, conducive to its own edification. Hereby all its energies are engaged. There is no time to spare for dissensions and trifles. There is indeed, no taste for them; for all are so absorbed in one great object, that with one heart and one hand they strive together for its attainment. If there is one cause more than another to which we would trace the decay of religion in the church, it is that the missionary spirit became cold, and missionary labour feeble. And when at length this pulse ceased to beat, the body became one mass of corruption. The living spirit of the church seemed to depart when its missionary zeal expired, and thenceforward it became the subject of error and dissension, and every evil work.

In our own times, when religion seems to be reviving, it is easy to trace, along with it, the revival of the missionary spirit, and to see their close connexion and mutual dependence. The late revival of religion in these countries commenced with missionary labour. Just as the young convert, when he has learned the truth himself, burns with zeal to declare it to others, so the church, as soon as the spirit of religion revives in it, looks out to others and offers its missionary services to them. The state of mis-

sionary labour, in these times, is, indeed, very peculiar. It is the offering of voluntary associations, rather than of the Christian churches. The fact merely proves that the church had fallen far from a due sense of its duty in this matter—that it ceased to be in a capacity to discharge it—and that its lack of service required to be otherwise supplied. One blessed effect of these societies, however, will be, that, besides doing much positive good to the world, they will bring back the church to a due sense and a faithful discharge of its duty. This has in part appeared already, and we have seen only the beginning.

As a church, let us learn the lesson thus taught. We ought not to be contented with aiding, individually, the excellent institutions of our times for spreading religion throughout the world. As a body we should assume a missionary character. We should address ourselves to the unenlightened of our own land and other lands, as we have opportunity. The labour would be more than repaid by an abundant blessing poured into our own bosom. Every church in this body should assume a missionary department to its own neighbourhood. Let it have its Sabbath-school for the instruction of the young, the poor, and the ignorant; its Scripture reader to carry the Gospel to those who will not come to their ordinances for it; its Bibles to circulate among those who are willing, but unable, to obtain them; and its missionary committees to procure means, devise measures, and aid in efforts to propagate the Gospel among others. Till our church shall assume its missionary character distinctly and vigorously, its own prosperity will be retarded. And till each separate church, of which the body is composed, shall address itself to the evangelization of its neighbourhood, its own religious interests will not be extensively promoted. Whether it be the church at large, or any component part of it, missionary labour is one of its most distinctive characteristics.

Allowing the church, then, to be characterized, as we have now endeavoured to describe what a witness is it to God in the eyes of his intelligent universe! It has borne the name of his Son from age to age, and explained to generation, the wondrous dispensation established in him. It is a sign to the world, reproving its sins, and entreating it to repent and be saved. It is an example of the blessed state to which society may be brought by godliness; for so far as it prevails, earth is assimilated to heaven. It presents itself to men as a messenger from God, declaring their state and danger, and exhorting them to fly to the hope set before them in the Gospel. The dispensation of God toward the church is the most interesting which he has established towards man. In nothing is there such a display of his character, nor from any quarter does equal honour redound to his name. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." "Out of Zion, the perfection of beauty, God hath shined." "Unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God." It stands an object of contemplation, a subject of study and adoring wonder, to the most exalted intelligences in the creation, and thence, more than from any other source, do they derive their knowledge of God. And what impression ought this thought to make on the church! How it should animate it to seek conformity to the account given of it in the Scriptures! to be a glass in which the character of God shall be seen, and

whence his glory shall be reflected! Such every church is, in proportion to its conformity to the word of God, and such should every church with earnestness of purpose of heart, seek to be. Then would the promise be enjoyed, "I will be to them a God, and they shall be to me a people." Then would they know what that emphatic word meaneth, "The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it. I will abundantly bless her provisions; I will satisfy her poor with bread: I will also clothe her priests with salvation; and her saints shall shout aloud for joy."—*Id.*

RAPIDITY OF TIME.

Swiftly glide our years—they follow each other like the waves of the ocean. Memory calls the persons we once knew, the scenes in which we were actors; they appear before the mind like the scenes of a night vision. Behold the boy rejoicing in the gaiety of his soul; the wheels of time cannot move too rapidly for him—the light of hope dances in his eye—the smiles of expectation play upon his lip—he looks forward to long years of joy to come—his spirit burns within him when he hears of great men and mighty deeds—he wants to be a man—he longs to mount the hill of ambition, to tread the path of honor, to hear the shouts of applause.

Look at him again—he is now in the meridian of life—care has stamped its wrinkle on his brow—disappointment has dimmed the lustre of his eye—sorrow has thrown its gloom upon his countenance—he looks back upon the waking dreams of his youth, and sighs for their futility—each revolving year seems to diminish something from his little stock of happiness, and he discovers that the season of youth when the pulse of anticipation beats high is the only season of enjoyment.

Who is he of the aged locks; his form is bent and totters—his footsteps move more rapidly toward the tomb—he looks back upon the past—his days appear to have been few, and he confesses that they were evil—the hilarity of the youth, folly—he considers how soon the gloom of death must overshadow the one, and disappointment end the other—the world presents little to attract and nothing to delight him—still, he would lengthen out his days—though of "beauty's blossom," of "fancy's flash," of "music's breath," he is forced to exclaim "I have no pleasure in them." A few years of infirmity, insanity and pain, must consign him to idiocy or the grave—yet this was the gay, the generous, the high-souled boy, who beheld his ascending path of life strewn with flowers without a thorn. Such is human life—but such cannot be the ultimate destinies of man.

OBITUARY.

Died on the 8th of November, at his late residence, in Kent county, Maryland, our beloved Brother CHARLES HINSON. He was in the 29th year of his age; and has left a sorrowing widow, and several sisters and brothers to lament his early dissolution.

In the death of brother H. the church has sustained a severe loss. Converted about six years ago at a camp-meeting, in his father's woods, he was one of the first members of the Methodist Protestant church, in the neighbourhood of Rock-Hall, and continued steadfast in the faith, witnessing a good confession to the end. He bore his last illness with Christian resignation; and seemed to have a presentiment of his ap-

proaching death. On his death bed he exhorted his companion, his sisters and brothers, and other friends, to prepare to meet him in heaven. Some of his last expressions, were

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
And breath my life out sweetly there."

The last articulate sound his tongue pronounced, as we recollected by his attending friends, was, Glory! Glory! and when his voice could no longer be heard, his hands and eyes were raised towards heaven, in token of the holy triumphs of his soul. Oh! how loudly does this dispensation of divine providence call on the young as well as the old, to be ready, to render up their accounts! How consoling to his friends that are left in the Christian race, are the closing scenes of his life! "Blessed are the dead who die in the Lord." K.

Departed this life, on April 27th, 1832, in the 72nd year of his age, in Columbia co. Georgia, the Rev. JESSE MORRIS, sen.

Few men, perhaps, have experienced more vicissitudes of fortune, afflictions of body, and persecutions for righteousness sake, and few pursued with greater consistency the even tenor of the Christian race, than the subject of this notice.

He was born in Amherst county, state of Virginia, August 6, 1760, removed to S. Carolina, in 1781, and thence to Georgia in 1794, up to which period, but little is known by his survivors in this country of his character. He embraced religion, and joined the M. E. Church, in 1791, in the state of S. Carolina, of which he continued an official member, as class-leader, exhorter, and local preacher, to the year 1825, when he raised his voice in favour of religious liberty, and was among the first in Georgia who formed a society of Associated Methodists, now "Methodist Protestants." And as his youthful days were doubtless devoted to the cause of his country's independence, so was his after life to "the perfect law of," and ecclesiastical "liberty."

After suffering a long and severe affliction from rheumatic pains, he (about the year 1812.) lost almost, entirely the use of all his limbs, excepting that of his hands, which however, was slight, barely a sufficiency to hold a book or feed himself. Notwithstanding this emaciated state of body, father Morris retained a sound and perfect mind until death. As a preacher he was plain, concise, instructive and impressive; and for the last twenty years of his life, sat and preached, being unable to stand. The writer of this obituary has often assisted in lifting him from his vehicle, into the meeting house, and after preaching, back to his vehicle again.

In his last moments he professed to enjoy the purity of the faith he had so long professed and held forth to others, as the grand mean of salvation, and thanked God, that he had granted him a long and special request, to die in his senses. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Thus lived and thus died, the Rev. Jesse Morris, "he rests from his labours, and afflictions, and his works do follow him." In his death, his widow laments the loss of an affectionate husband, his children an indulgent parent, his neighbours a kind friend and instructor, the community a true patriot, and the church a burning and shining light.—In his Father's Kingdom,—the deaf shall hear—the dumb shall speak—the blind shall see—and the lame shall leap for joy. "Let me die the death of the righteous, and let my last end be like his." CHARLES EVANS.



POETRY.

THE BIRTH OF THE MESSIAH.

GREAT God! thy voice the wondering nations hear;
At thy command they flourish or decay;
Thy judgments shake the guilty earth with fear,
And worlds unnumber'd bow beneath thy mighty sway;
Long the world in ruin stood
Sunk in sorrow, dy'd in blood;—
Vice far stretch'd her tyrant reign,
Millions groan'd beneath her chain,
Reason trembled at her nod,
Idols claim'd the throne of God;
Hail'd as majesty divine,
The world fell prostrate at her shrine.

See in the East the darkened world to cheer,
And gild the nations with his heavenly ray,
The mystic STAR with light divine appear,
And speak the glad approach of pure Religion's day.
Opens now the radiant morn,
Christ the Son of God is born!
To the watchful Shepherd throng,
Angels bear the heavenly song;—
Joy and gladness spreads around,
To the earth's remotest bound;—
Songs of triumph rend the sky—
"All glory be to God on high."

ON REDEMPTION.

(Supposed to be written by Milton.)

The Eternal speaks—all heaven attends—
Who that unhappy race defends,
While Justice aims the blow?
See, Nature trembles at her fate,
Death with his iron sceptre waits,
Hell opens her adamant gates,
And triumphs at her woe!
Which of ye bright, celestial throng,
With love so warm and heart so strong,
Dares languish on a cross?
Who can leave liberty for chains,
Abandon ecstasy for pain?
What angel's fortitude sustain
Th' inestimable loss?
He said—a death-like silence reign'd—
Deep was their awe: the radiant band
The mighty task declined;
At length, heaven's Prince the silence brake,
And ardent thus the sire bespoke:
"None but thy Son can ward the stroke—
Then let the task be mine.
Mine be the feeble infant state—
Mine, in return for love, be hate—
A manger be my throne:
Pain, when thy glory calls, is bliss;
When man's in danger, torture 's peace;
Shame 's praise, a Paradise th' abyss—
Then yield thy darling Son."
Th' Almighty radiance smiled assent—
Loud was the shout that th' Æther rent—
All heaven was in amazement!
Go, my loved image (said the Sire,)
Be born, in anguish to expire—
Earth triumph! angels strike the lyre
To everlasting praise!

CHRISTMAS EVE.

How beautiful that night!
A dewy freshness filled the silent air,
No mist obscured, no little cloud
Broke the whole serene of heaven.
In full orb'd glory, the majestic moon
Rolled thro' the dark blue depths.
Beneath the steady ray,
The silvered landscape spread,
And slept in loveliness!
How beautiful that night!

INTELLIGENCE.

LATER FROM FRANCE.

FURTHER EXTRACTS.

From the *N. Y. Courier & Enquirer*, Sunday, 1, P.M.

On looking more leisurely over our Paris files of the 4th November, we find it stated in all, that the King of Holland has positively refused to listen to the last terms proposed to him by the English and French Governments. If this be true, there can be little doubt that hostilities have immediately followed.—We annex translations from two Journals; four or five others which we have before us, speak precisely the same language.

From *Le National* of 4th November.

The King of Holland has positively refused to evacuate Antwerp; and would not avail himself of the opportunity offered him to take time to reflect. The steamboat which carried to the Hague, the summons of England and of France, returned a few hours afterwards with the negative reply of King William.

Thus, the two cabinets of France and England, are called upon to put their threat into execution. We shall now see at once whether the armaments at Spithead are more than a theatrical manœuvre. The doubts we entertain on this head to the last moment, are more than justified by two years of miscalculations and deceptions.

We ought to be satisfied that no menace whatever will shake the resolution of the King of Holland. His honor, well or ill understood, will force him to cede to the force of arms alone. His part has always been to resist in Antwerp, to march to the succour of that place and to give battle to the French and Belgian armies, seriously enough, but not in the result decisive, so that Prussia, who plays the game to the Holy Alliance, may be drawn in, notwithstanding the repugnance of the King, to interfere against France.

If the King of Holland is not wanting in that presence of mind, in that determined spirit and those artificial resources which may be expected from a Nassau, the little war which our Ministers have not been unwilling to risk to secure to themselves a majority in the Chambers, may lead to a general war, which we have always thought inevitable and which can alone give consistency to our revolution, by imposing on it that character of ascendancy in Europe, without which it cannot last.

From the *Messenger des Chambres*, Nov. 4.

The news of the day is the refusal of the King of Holland to evacuate the strong places in Belgium, as he was summoned to do by a courier despatched to him by a steam vessel (announced before.) It appears that King William has not hesitated an instant on his reply to this summons, for instead of waiting the 48 hours granted him by the two governments, he has given his reply in 48 minutes.

It is said that this reply is decidedly in the negative in every point, and then if the plan laid down by ministers be followed, to-morrow the Anglo French fleet will leave Spithead to blockade the coasts of Holland.

MEXICO.

Private Correspondence of the *N. Y. Courier & Enquirer*.

TAMPICO, Nov. 10, 1832.

Yesterday we received news from Mexico, via Huayutlen, with information that Santa Anna had taken possession of Chapultopo, a post occupied by the government forces after a severe fight, and had cut off the water from the city. There was also a hard fight at the Gauda de San Lazare, in which Santa Anna gained nothing. The city was closely besieged and no person allowed to enter or depart. Our accounts from San Luis are uncertain, but it is said that Bustamante left for Mexico on the 18th ult. Montazuma had moved towards Rio Verde, and Michel Terrene was at Victoria with his forces. This is all in the way of news.

From the Correspondent of the *New York Observer*.

THE END OF ST. SIMONISM.

BOLBEC, (Lower Seine,) Sept. 26, 1832.

The pope of St. Simonism, M. Enfantim, has been condemned to pay a heavy fine, and to imprisonment, with several of his disciples. This is a sad end after so fine a beginning and such magnificent promises. These great reformers of the human race have not been able to reform the members of the jury, who have condemned them for having pilfered money and taught immoral doctrines. M. Enfantim wanted to play the part of a pope before the court assizes; he pretended that he was inspired, and that the judges and the public were mocking him. "I wish to know," he cried, "before whom I am." "You," replied the President of the tribunal, "you are

before your judges and your counsel." During the trial many facts have come to light not very honorable to the chiefs of St. Simonism; and this last affair has completely killed the sect, which struggled even in its last agony. It is laughable that father Enfantim had brought two young women to plead his cause before the tribunal. He had placed them behind him elegantly dressed in blue robes, according to the custom of the sect; but the judges were not willing to accept these two female advocates, in spite of the authoritative manner of father Enfantim.

I send you this postscript to keep your readers informed of the last news of St. Simonism. It is probable that all will end here, and that these gentlemen will not figure any more in our correspondence. I shall be silent here after respecting St. Simonism, for we do not speak of the dead.

I am, &c.

G. DE F.

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